

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

THE CHRISTIAN SECRETARY.

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From the New York Evangelist

REFLECTIONS ON REVIVALS.

They are determined to have comfort before others.

I have repeatedly mentioned the case of inquiring sinners, who linger under deep anxiety, because they fear that some particular persons of their acquaintance will be cheered by joys of forgiving mercy before themselves. They do not wish to become pious before others that they may first humble themselves before their offended sovereign, and return to sincere allegiance. They wish to gratify pride. They have long cherished the desire of pre-eminence in earthly good, through their pride of heart. This same emotion is now diverted into another channel, but does not cease from its unhallowed flow. My object now is to notice the influence of this in preventing inquiring sinners from submitting themselves to the righteousness of Christ. It often exerts this influence unnoticed by themselves or friends; and even when they are conscious of it, they are often reluctant to state what they are fully satisfied prevents their reconciliation to God. Respecting the influence of this I remark,

1. It leads them to examine the appearance of others, more than their own hearts.

If sinners would have a thorough sense of their lost and perishing state, their need of salvation in Christ, and their utter ruin unless they share in his merits, they must examine themselves, must look into their hearts and compare them with the infallible standard of divine truth. But instead of this they compare themselves with others. It is not so much their object to feel right, as to feel more than others. They are therefore constantly testing their hearts and lives by a false standard. This prevents their conviction, for "by the law is the knowledge of sin."

2. It leads them constantly to seek after a state of feeling which they have prescribed for themselves.

They do not come to the Bible with the inquiry, "what must we do?" But endeavour to shape their views and feelings by what they perceive in these very persons, who they fear will be brought to rejoice in a Saviour before themselves. They therefore go through a course of self-righteous efforts. They strive to raise their feelings to a state above that of others, expecting that they shall by this means first rejoice in pardoning love.

3. It diverts them from the purpose and effort to submit immediately to God.

Their object is not to submit to God now, but before some other persons. They are willing to continue in sin, so long as they can do it, and still be brought to rejoice before others. Although it is distressing to remain in their anxious state, still this distress is almost lost in the fear that some others will be brought before themselves to rejoice in the love of Christ.—Instead then of suffering the claims of the law and gospel to press with all their tremendous power upon their hearts; instead of feeling their obligations to immediate repentance, they seem to imagine that they have nothing to fear so long as these persons, whom they view as rival candidates for conversion, continue distressed and without the joys of salvation.—Their constant effort then is to watch these persons, to feel more than they feel, to become deeply anxious when they are so, and to be relieved as their distress subsides. They are therefore continually kept back from that purpose and effort without which they cannot submit to God.

4. It excites those emotions, which directly oppose submission.

The views and feelings which such cherish, fully imply, that themselves are worthier objects of divine regard than the others, who are viewed as rivals; that God cannot, without great injustice, pass them by, and bestow on the others, his pardoning love; that they have a right to expect at the hand of God, deliverance from the ruling power of sin—a deliverance wrought in them, by the Holy Spirit without their own agency—and also exemption from its dreadful curse. Such feelings of pride and self-righteousness are wholly incompatible with a deep sense of sin and desert of hell, incompatible with sincere self-loathing for sin, and full submission to the righteousness of Christ.

These views and feelings excite their jealousy and enmity towards those, who they fear,

will become sooner than themselves, the subjects of pardoning love. They cherish wrong feelings towards such. They are unwilling that such should forsake their sins, return to God, and be cheered by his forgiving smile, till after their own souls have been rejoiced by the pardoning mercy of God. If others therefore rejoice in Christ before themselves, a dreadful opposition is awakened in their bosoms towards these persons! They envy them, while they perceive their happiness! They are rendered completely wretched, because others are happy. Often they cherish the secret hope that these conversions will prove to be spurious. They even say, and that truly, that they have "no charity" for such converts.—And not unfrequently they feel an inward exultation, when these converts become disconsolate, and mourn the hidings of a Saviour's smiles.

They also feel a dreadful opposition to God, who hath made others to differ from themselves! Had they the power commensurate with their malignity, they would tear such a God from his throne, and overwhelm in woe, the souls that he had but just filled with bliss! They labour hard to prove that God is towards them unkind, unmerciful, unjust, and that he is unfit to rule the intelligent universe. This is not theory, nor imagination. Thousands have felt their bosoms agitated by the malignant rankings of this fearful opposition! And when the forbearing mercy of God has spared them; and the enlightening power of his spirit has caused them to look within; and they have caught a glimpse of this malignancy, they have stood fearfully aghast at themselves, and have trembled, lest the immediate vengeance of heaven should strike them dead!

How totally inconsistent with submission to God is this cherished enmity against their fellows and their Maker! It may by reaction, by alarm, break down their spirit, and thus inflict its own death wound, but while it reigns, it will effectually prevent their submission to God!

ON REVIVALS OF RELIGION.

Surely no real friend to the Lord Jesus Christ can think of this subject with indifference, much less with scepticism; and it does seem to me to be the paramount duty of every professor of religion, to inquire seriously and prayerfully into the nature of the subject, and to seek to know his duty with regard to it.—There are many who profess the name of Christ, who not only think carelessly upon these things, but even join with the world in reproaching them, branding them with the name of enthusiasm, and needless devotedness. These are days which call loudly on professors of religion to examine themselves on this matter, and to see whether unbelief has not too great an influence upon their hearts. They profess a religion whose seat is in the heart, but oh! how many there are, who during a time of excitement on the great concerns of religion, look around them not only with astonishment, but with disgust, at the feeling manifested by awakened sinners. Many will allow, that immortal beings may manifest much sorrow at the loss of some earthly object, some darling idol, which perishes in the using; but to mourn for sin, to cry for mercy, to long after communion with God, to think more of eternity than time, appears to them as weak-minded folly. O wretched, ruinous inconsistency, particularly when exhibited in the conduct of professors!

But let us view the matter by the light of Scripture. What is a revival of religion? It is a time, when in answer to the prayers of Christians, the Spirit of God is poured out, sometimes upon neighbourhoods, churches, or families; awakening the careless, reviving the hearts of believers, turning hundreds, nay, sometimes thousands, from the error of their ways, to serve the living God. It is a time, when the word of God is rendered quick and powerful by the accompanying power of the Holy Ghost, and when Almighty grace triumphs over the prejudices, the blindness and wickedness of man. We read of many instances of this kind in the holy Scriptures; surely there was a Divine Power accompanying the word on the day of Pentecost, and also on the day when Peter preached at the beautiful gate of the temple; when Paul was converted, and when through his instrumentality, "many were added unto the Church of such as should be saved." I think no believer in divine revelation, can doubt of the reality of these things.—Why then is it not necessary now? Are not men's hearts the same in the sight of God? Are there not multitudes perishing in their sins? And will they not sleep on, if some Almighty power does not arrest them?

O! then let Christians awake—let them not be influenced by the senseless outcry of the world; but having examined the subject, being convinced of its reality, its blessedness, and their duties, let them use their weapons, which are not "carnal but spiritual and mighty to the pulling down of the strong holds of sin, and Satan, and to the building up of the kingdom of the Lord Jesus Christ."

What real child of God, who mourns over the moral desolation of his country, the particular church of which he is a member, his own kindred and the friends whose salvation he desires; What Christian mourning thus, would not rejoice with all his heart and soul, to see those over whom his heart yearns, brought from "nature's darkness, into the glorious liberty of the children of God." These are the re-

sults of genuine revivals of religion. It will be my humble endeavour in my next, to speak of some of the objections urged against them, the hindrances to their progress, and the duties of Christians with regard to these heart cheering blessings.—Phil. Rec.

From the Southern Religious Telegraph.

TENDENCY OF INFIDEL PRINCIPLES.

We very often hear loud complaints from infidels, that the freedom and happiness of our country are in danger, from the schemes and movements of the church. That the Bible ever did, or can exert any unfavorable influence on civil liberty or social happiness, cannot be shown. But, might it not be well to inquire what effect, the general prevalence of infidelity would produce on our national prosperity and happiness?

Under the term infidelity, I include all those systems of philosophy and morals, which deny, that we shall be rewarded, or punished in a future state according to our character and conduct here, and which reject the Scriptures as a revelation from God. Were it possible for infidelity to prevail throughout a community, its influence on virtue and happiness would be more destructive than any system of superstition that exists. Every religious system presents inducements to the practice of some virtues, and gives its devotees some consolations amid the sorrows of life. The Mahometan is honest and charitable, in hopes of gaining Paradise. The revengeful Indian practices hospitality and speaks the truth, that he may please the great Spirit, and go to the abodes of the good. Even the self torturing Hindoo hopes, that after death, his soul shall rejoice in the body of the soaring eagle, or the majestic lion. The infidel alone, is without a single motive to any virtue, which requires the sacrifice of present gratification, or one gleam of hope to brighten his vision of the future.

If men are not accountable, if for virtue there is no hope of reward, and for vice no fear of punishment, then every man is his own master, and in all his actions will be guided by the dictates of inclination, and whatever injuries he may do to others, if by artifice or resistance he can escape the vengeance of his fellows, those actions are laudable. Thus perjury, if undiscovered, robbery, or murder, if done in secret is no crime. To give unrestrained indulgence to every desire and every passion is to answer the purpose of his being. On this principle, avarice seizes the possessions of his neighbor, and acts wisely. Lust breaks through the bands of conjugal fidelity. It feels no consciousness of guilt. Thus families are broken up, all the natural affections uprooted; all the kindnesses & felicities of domestic life destroyed, and each individual of the species, becomes the natural and eternal enemy of every other; and who shall describe the miseries that follow? If the certainty of a speedy and awful retribution is hardly sufficient to tame the furious passions of men, what shall restrain them, when assured that their happiness and duty require a full indulgence?

That such is the tendency of infidel principles, is manifest from the writings and the lives of its ablest advocates. Hobbes taught, "that every man hath a right to all things, and may lawfully get them, if he can;" that is, may practice theft or robbery. Hume expressly speaks in favor of adultery, "as both innocent and useful." Voltaire wrote a letter for the purpose of persuading his friend "to tell a falsehood."

Such then is infidelity. With one hand she lays hold of the pillars, which support the temple of morality, and dashes it to the ground.—With the other, she tears from bleeding and desponding human nature, all that can give a balm to its wounds, or lift the curtain of hope on the darkness of its despair. She unhooks the chain that binds society together, and throws all its elements into commotion. If, in ten years, infidelity swept off three millions of Frenchmen, mingling together all the horrors of the most savage ferocity, with the most refined and insatiable cruelty, even causing tender females, in the frenzy of fiend-like passion, to tear with their own teeth, the flesh of those whom they had betrayed to destruction, who will ask to try again its influence on society?

CREDO.

*See Hume's Secret Correspondence.

A REQUEST TO EDITORS OF RELIGIOUS PAPERS.

It is supposed that in the city of Philadelphia, there are ten or twelve thousand young mechanics, a large portion of whom, have not those means of moral, intellectual, and religious improvement which it is desirable they should have. To furnish them with these means, a house of worship, is open for them on the Sabbath, to which a respectable congregation of their resort. Evening lectures on Astronomy, Geography, Philosophy, the mechanism of the human frame, are delivered for their benefit, and are attended by several hundreds. A large reading room, furnished with assortments of useful books, pamphlets and newspapers, is opened to which they have access, and profitably spend several evenings of each week. This Institution, is under the care of a Board of Managers of several evangelical denominations, and is called "the Philadelphia Institute." It has commenced under circumstances peculiarly auspicious. Such editors or proprietors of Religious Newspapers and Periodicals in the United States, as are disposed

to patronize such an enterprise will confer a favor by sending their pamphlets and papers as a donation. They will please to direct them to the Philadelphia Institute. Philadelphia, Penn.

A. JUDSON, General Agent.

N. B. Editors of Religious Papers, will please to insert the above communication.

AN ABANDONED FEMALE CONVERTED BY A TRACT.

The following facts, says a most deserving young gentleman, are of undoubted authenticity; A woman in S—, Va. notorious for her indulgence in almost every species of vice, began to tremble while she listened (for she could not read) to the truth of God, contained in the pages of a Tract. Her mind became burdened with a weight which she had never felt before. She complained of her wicked heart; and her distress was the occasion of ridicule among her sinful associates, who had never experienced the bitterness of godly sorrow for sin. Once they had been accustomed to say, "When that woman is converted, there will be some hope for us." But, alas! they were ripening for destruction, while she was becoming "meet for an inheritance with the saints in light." The Angel of mercy flew down on wings of love, to tell her that her worthless name was written in "the Lamb's book of life." She now rejoices in hope that "when he, who is her life, shall appear, she also shall appear with him in glory." Though her poverty is so distressing, that, like her master, she scarcely hath where to lay her head, yet when asked how she gets along, her uniform reply is, "O, very well as to my poor body, but my soul has many wants." She now visits persons as abandoned as she herself once was, and collects them in little meetings, when she engages some friend to read religious Tracts, and especially that Tract which has been the messenger of salvation to her own soul. This is, literally, going out into the highways and hedges, and compelling them to come in.—Am. Tract Magazine.

For the Christian Secretary.

HARTFORD COUNTY TEMPERANCE SOCIETY.

This Society met at Newington parish, in Wethersfield, March 22. The day was pleasant, and a pretty full representation from the Auxiliaries was present, composed of delegates from the following towns and parishes:—Hartford, New Britain, Burlington, Canton, East Windsor North Soc., Enfield, Avon West, Avon East, Glastenbury, Salmon Brook, Southington, Wethersfield, Newington, Rocky Hill, Windsor, Wintonbury and West Hartford.

The information communicated respecting the progress of temperance in these towns, was as usual, encouraging. The number of members added to their papers since their last returns is 249; making the grand total in the county, 5,871.

The public exercises on this occasion were held in the Meeting House, at 2 o'clock, P. M. and were numerously attended. After the introductory prayer, by the Rev. Mr. Cogswell, of New Britain, several short addresses were given by Messrs. Williams, of Rocky Hill, J. C. Hart, of Burlington, and S. Terry, Esq. of Hartford. The remarks of Mr. Hart, were addressed particularly to the youth. As he finished, the Rev. Mr. Brace very happily introduced a statement of facts, highly honourable to the young people of Newington.

The stated address was delivered by the Rev. D. L. Ogden, of Southington, in which he considered in the first place, whether there is any thing gained by the common use of Ardent Spirits, of sufficient value to tempt a man to encounter the danger inevitably connected with it; and, in the second place, whether there is a particle either of sense or sincerity in the apologies which some make for not joining a temperance society.

A circumstance which excited much affecting interest in the assembly, was the communication of the following letter, before the concluding prayer:

"To the Secretary of the Hartford County Temperance Society—

"A pious mother, a member of the Temperance Society in —, has a son, who is intemperate, for whom she feels an anxious solicitude, and requests that his case may be remembered in the prayers that may be offered at the Meeting of the Society, to be held at Newington, and at subsequent meetings of said society. She also requests that all who have an interest at the throne of grace, will remember him in their closets. She feels that those who furnish him with spirits, are helping to destroy both soul and body. They have been requested again and again not to let him have it, but they do not see fit to comply with her request, and she knows not what to do. She has therefore in her distress, sent the above request, hoping that God will hear and answer it, thro' the intercessions of those who are engaged to suppress this abominable vice."

The feelings of many a "widowed mother" are doubtless here expressed, who is looking to the prayers and efforts of Temperance Societies, as her last hope. A few years ago, there was no hope of the drunkard's reformation.—He could find some merchant at hand, who would sell him his bane, in spite of a mother's tears and entreaties. If at times he came to himself and under the goadings of bodily and mental anguish, resolved on entire abstinence

from intoxicating liquors—the only possible check upon an intemperate appetite—his resolution must have been founded upon a rock, if it did not presently fall, before the torrent of ridicule and the flood of universal custom, which descended and came and beat upon it; but the times are happily changed. Now the drunkard can forsake his cups entirely, with no other inconvenience than the denial of his appetite; which being absolutely and perseveringly denied, soon starves to death and ceases its craving forever. The friends of temperance can pray for his reformation, without mocking their Maker, because their practice proves their sincerity, and does not, as formerly, tend directly to hinder the event. They can pray in faith. Once their petition was, "if thou canst do any thing, have compassion on us and help us;" but now "speak the word only, and my servant shall be healed." They can pray in hope, considering that from 500 to 1,000 of this unhappy class of men, have been reclaimed, through the influence of Temperance Societies, from the jaws of death, and brought again within the circle of moral impulses, virtuous sympathies, and social ties.

The Society will hold its next Meeting at Burlington, on Tuesday, April 26.

S. H. RIDDEL, Sec'y.

For the Christian Secretary.

Mr. Editor,

In your excellent seventh paper an enquirer after truth, asks these questions and desires an answer. I will show my opinion. But first I will show what I understand by certain phrases necessarily connected with, and involved in the answers.

1. "Baptism" I conceive to be an immersion of a believer in Christ, in the name of the Lord, by an authorised member of the Church. 2. "A gospel Church," is a body of baptised believers, holding the doctrine, embracing the faith, and practicing the precepts contained in the Bible. 3. "A Church member" is one who is in covenant union with the church, and subject to its watch-care and discipline. 4. "A gospel communicant at the Lord's-table," is one who by the nature and design of the ordinance, and the words of the institution is entitled to a seat.

Enquiry first. "Can there be a gospel church without Baptism?"

Ans. There cannot.

Reason 1. Baptism is a command of Christ. Matt. xxviii. 19, 20. John xv. 14. If baptism be neglected, Christ's command is visibly laid aside. "Whosoever shall break one of these least commandments and shall teach men so, shall be called the least in the kingdom of heaven."

Reason 2. The importance the scriptures attach to this ordinance is such as forbids the idea of its being laid aside. It is to be administered in the name of the Father, the Son, and the Holy Ghost. See also Luke iii. 3. Acts xiii. 24. Matt. iii. 13. Mark i. 9. Luke vii. 29, 30. Mark xvi. 16. Acts ii. 38, and viii. 12, and xviii. 48. Rom. vi. 3, 5. Gal. iii. 27. 1 Cor. 15, 29. I do not say, baptism will or will not, save any one. Christ has enjoined it on every believer and we are bound to obey.

Enquiry second. "Is it necessary for a person to be a member of a church to be a gospel communicant?"

Ans. 1. Christ Jesus instituted this ordinance and gave it to the church. We have no authority or rule for observing it, but from him. He invited none but members of the church to partake. Therefore we have no authority to invite others. 2. The Apostles remembered their Divine Master, and kept the ordinances as He delivered them to the church. There is no example of the Apostles, in which they administer it to any out of the visible church. See Matt. xxvi. 26, 27. Mark xiv. 22, 23. Luke xxii. 19, 20. 1 Cor. x. 16, 17 and xi. 23—28. Acts ii. 42, and xx. 7. If it be necessary to keep the commandments of Jesus—to follow the examples of the inspired apostles—and walk by the rules of the Word of God—then it is necessary a person should belong to the church, to be entitled to church privileges, and especially to communion.

Enquiry third. "Is baptism a door into the Church, or does it make the person a member of the church?"

Ans. Baptism, alone, cannot make a person a member of the church. It is nowhere called "a door into the church," in the Scriptures. From all that is said on the reception of members into the church, this appears the amount. The church gained satisfactory evidence that the applicant was a disciple, a Christian; they then received him to the ordinance of baptism, and then gave him fellowship as a member of the church. No one can be a member of the church without being baptized, nor can they become members without the voice of the church. Where a covenant is made between two, each party must take an active part in the contract. They anciently gave their own selves one to the other by the will of God. Baptism then is not the only thing that constitutes a person a member of the church, even when properly administered, but should an improper person attempt, without the authority of the church, to administer this holy ordinance, is the church bound to receive it? Surely not. Such an act can be no link in the chain to bind Immanuel's host together. It would be no step towards church membership. For an unbaptized man to attempt to administer baptism cannot be justified by the Word of God.

To say that every thing that in form is immersion, in gospel baptism, and that all who have been immersed are church-members, and entitled to a seat at the communion of the church, would lead to most extravagant absurdity. Take an example from living facts. An excommunicated Elder not long since held a meeting in the town of Y—, and baptized a man for whom the Church in said town have no fellowship as a Christian; must they now commune with him? I say verily, nay. But admit the above position, and I see not how they can decently avoid it. We then see that the plain answer is, Baptism doth make no man a member, unless the voice of the church is in the act. The above I humbly submit to 'Enquirer,' feeling willing to gain more light from him if he thinks my answers incorrect.

TIMOTHY.

For the Christian Secretary.

Mr. Editor,

Aleph informs me that in future he must pass his communications in silence, if he must meet with acrimony or invective. I have said nothing to him but once, and did not expect to say any thing to him again. I write now, not to "measure quills," nor parade "redundant words," but to ask him wherein I have used "unfairness," or "indecision?" What and wherein have I distorted, perverted, or brought up groundless suppositions, as consequences to be refuted? What have I said that was "acrimony or invective?" As these high charges do not look very pleasant, Aleph will, I hope, take them back, without my using any "redundant verbosity."

Aleph says, "I conceive baptism to be a door into the visible church." I hope he will hereafter bring forth his evidence of it, and tell us how many doors there are into the church.

I did indeed say that Christ gave this ordinance to the embodied church, composed of visible believers, who had been baptized on profession of their faith, by regularly ordained administrators. A. wishes to depart from this, and I want his authority for so doing. A. said in reply, he did not wish to depart from what I had stated. Well, thought I, if the man has seen and renounced his mistake, that is all I desire. But A. now wishes to know why Br. Kneeland should tell the Christian public, that he wishes to depart from the primitive rule given by Christ. The reason I published my remarks was, 1. A had first given publication to that which I wished to see reviewed. 2. I knew not A. and had no means of addressing him, but through the paper. 3. It was doing as I wished to be done by. Why I said he wished to depart from what I considered the command and example of Christ was, I thus understood him. "Christ," as I observed, "gave the ordinance to the embodied church," nor did he invite any but those who were within the pales of the church. But Aleph said, Why not have our table free to all baptized believers?" Who will say there is not a baptized believer out of the visible gospel church? And are we authorized to carry the ordinance out of the church to them? Says Aleph "Suppose a man be immersed by an unbaptized person, is his baptism valid? I think it is, if sincerity be found on the part of the candidate." If baptism be, as Aleph means to be understood, a door into the church, then an unbaptized person must be one who is not a church member, and such baptism was not commanded by our Lord, nor did he break bread to any who were illegally baptized. The candidates being sincerely imposed upon, does not make it right for the church to depart from the example of Christ. This is a wide departure from what I had just stated and deduced from the scriptures, quoting both chapter and verse, to be the command and example of Christ. But to prove further that Aleph has advocated the reception of those who are not members in fellowship with the church, read another quotation. "Shall we admit a baptized person who is a member of a Pedobaptist church? Yes, if he possess the pre-requisite qualifications as above described, (i. e.) faith and baptism. Here is not only an attempt to bring in those who are baptized by those who do not belong to any church, and are members of no church, but an attempt to draw in those who by their practice fellowship denominations who have dissented and withdrawn from the Scripture form of the church of Christ. Was I not warranted to say, Aleph wished to see his views in practice, that is, wished to have regular Baptists invite the immersed of all orders, who professed to have faith in Christ, to the communion-table if they lived moral lives? If this is not Aleph's meaning, he has not designed to say, what I think he has said. My piece went to prove that persons must believe, be baptized by such administrators as were employed by Christ in the church, and be added to the church, and remain subject to the church in order to come to the Lord's table. I brought direct Scripture, I believe, for all I advanced, and at every step called on Aleph to point out any error in what I advanced. Has he done it? Has he attempted to refute my arguments? And why not? He does not like such hard things as he gets from Alpha and myself. Why hard? Because he can neither gainsay or resist them. But why tell the public I had not been fair, had used him ill, and thus leave the subject? I cannot dismiss Br. A. and part with him thus. If I have used a hard country style, bear with me; I live in a rough part of Connecticut—but if I have uttered error, let it be overthrown by the Word of God.

The word "trash," in a former piece, I cheerfully retract, a milder word would have been better. What I am insisting upon is, that faith is a pre-requisite qualification for Baptism. Baptism for church membership, and church membership a pre-requisite to communion at the Lord's table. If Aleph thinks me hard, I cannot help it, I am God's soldier and must not desert his cause.

L. KNEELAND.

REVIVALS.

Extract of a letter to the Editor of the *Chr. Watchman*, from Rev. John M. Hunt, dated Wales, Ms. March 28, 1831.

"I take this opportunity to inform you that since last November, through the goodness of God, we have had a gradual rain of grace descend upon us in this place. Near fifty, in the judgment of charity, have been brought out of the kingdom of darkness into that of God's dear Son, and are enjoying comfortable hope, through grace, of eternal life. Since the commencement of the work, I have baptized twenty, nineteen of whom have united with the church. One, the head of a family, in the prime of life, and an advocate of the doctrine of Universalism, has renounced his error, and confessed Christ of a truth. The subjects of this work are from the age of seventy to that of twelve years. The Methodists also have received an accession equal to that of ours, or more, and our prayer is, that God would carry on his glorious work among us and through all the world, until it be filled with the knowledge of his glory."

FRAMINGHAM, MASS.—During the past year, forty-five have been baptized and joined the church in this place. We learn that there is at this time, an increasing attention to the subject of religion. Morning prayer meetings have been established, to implore God that he would continue his smiles upon them by the outpouring of the Holy Spirit.

The Rev. STEPHEN S. NELSON, of Amherst Mass. in a recent letter to the Editor of the *Christian Watchman*, remarks:—"During the winter past, I have divided my time with three vacant churches in this region, Bernardston, Northfield and Sunderland. In Bernardston, there has been a happy revival of religion. According to the latest accounts, nine have been baptized, and about twenty-five hopefully converted. As many more inquiring, and the good work is still progressing."

New Haven, and Yale College.—The Intelligence of Saturday last says: "We can make no estimate of the number who have closed with the offers of salvation. But when even an invitation is given for the young converts and the anxious sinner to assemble, we can see them flocking together, in reality, 'like a cloud, and as doves to their windows;' and no place less than the body of our largest churches, with seats in the aisles, can accommodate the crowd. The revival in College is still a subject of prayer. Those who are watching its progress, begin to count the number that is left."

Extract of a letter from brother Elliot, of Middlebury, Genesee Co. N. Y. to the Editor of the N. Y. *Bap. Register*.

DEAR BROTHER,—The revival in this town is on the decline; but our meetings are yet very interesting, and some are yet inquiring. What shall we do to be saved? On the Lord's day previous to the last, I had the pleasure of baptizing six happy disciples, who went on their way rejoicing. Next sabbath, I expect to go down into the water and immerse another little company.

In Warsaw the work is putting on a most interesting appearance. I have just learned that ten have obtained hope in the Savior's pardoning love. May the earth be filled with the knowledge of God.

Yours, &c.

JOSEPH ELLIOT.

TOKENS OF GOOD.

In Philadelphia, eight or ten Sunday school teachers, and as many children, have been enabled to take the vows of God upon them within two or three weeks. Many more, it is believed are not without hope in Christ; or at least such a conviction of guilt as leads them to seek a Savior. May the teachers, officers, and friends of our schools, cast themselves down upon the earth before the God of all grace, and continue instant in prayer till clouds of mercy shall overspread the heavens, and break out as in a great rain of righteousness.—*Sunday School Journal*.

Baptist Mission at Tonawanda, N. Y.—The Rev. John Peck writes to the Editor of the *Baptist Register*:—"On my return from the county of Chataqua, I visited the Tonawanda Station, and on Lord's day preached to the native church through an interpreter; and they gave great attention to the word. After this, I attended a conference meeting with them at the Mission House, and found the church enjoying a happy union. Six natives were present, four men and two women, who had never professed religion, but manifested deep conviction for sin, and great concern for their souls. I found the Mission family in health. Brother Rollin and wife, and sister Gardiner were very happy in their employment of teaching the poor children of the forest. The native school is in a flourishing state."

TO THE FRIENDS OF EDUCATION IN CONNECTICUT.

At the late "Convention of Teachers" at Hartford, a Committee was appointed to collect facts in relation to the present state of Common Schools in Connecticut; and the friends of education in different parts of the State were desired to communicate the defects which they may have witnessed, and to suggest improvements which they may have contemplated in our system of popular education—to be reported to the next Convention to be held during the approaching session of the Legislature.

Few facts or suggestions have as yet been received and as the time draws near when the report will be called for, all who feel interested in this important subject, are respectfully desired without delay to furnish documents which shall enable the committee to make a fair representation of the common Schools as to their teachers, books, mode of instruction, length of time in which instruction is imparted, accommodations in school houses, &c. &c.

All communications should be forwarded before the first of May, addressed to

GUSTAVUS F. DAVIS, Chairman of Com. Hartford, April 4, 1831.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 9, 1831.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

To one who has never known the luxury of doing good, who is a stranger to the happiness which flows from benevolent acts, the truth of the above position may appear doubtful; but to the man whose mind has been illuminated by the spirit of the Gospel, and who has realized the delicious pleasure of bestowing happiness upon others; who has liberally given of his substance, and whose tears have mingled with those of the poor and the wretched; whose attention to the widow and the orphan have brought their blessings upon him: such an one will say "it is more blessed to give than to receive."

It is to be lamented, that it is often needful to remind the man who has been bountifully made a recipient of the grace of God;—one who believes that his sins have been freely pardoned, and who through the goodness of God, has hope of eternal life;—we say it is a lamented truth, that such a man needs urging to a duty so obvious, and one which is productive of such happy effects to the bestower, as that of giving as the Lord has prospered him, for the furtherance of the cause of God and of truth in the world; of the knowledge of that system, the blessed effects of which have been realized in his own soul. We are commanded to do good to all men, and especially to such as are of the household of faith; and those who do not in some good degree fulfill this command; who by their daily conduct evince no love to their neighbors—no desire for the spread of that gospel which brings light and immortality to light—whose religion is only exhibited by his expression of a hope in the mercy of God, and the performance of those rites which he deems needful to convince that he is a professor:—We say that such an one, although it be possible that he possesses religion, is not a *light* as he is commanded to be, but is a stumbling block in the way of sinners. For religion is not an abstract principle, which is to be brought into operation at some particular periods, but true religion is the most comprehensive and expansive principle which ever actuated the heart of man. It not only causes a desire for the good of those who are near to us; but the good man extends his benevolent desires to the whole human family; he wishes for the universal diffusion of that truth which is calculated to confer happiness, and on which is founded his hope and his daily consolation. Do any doubt of the happiness which the indulgence of such a spirit procures? let them listen to the language of Job: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out."

This was a pleasure which brought no alloy with it; and the recollection of which must have been of the most grateful kind. But some will doubtless say that they have not the means of being so useful as they wish; this is true—and was likewise true of the widow, who had but two mites, but the bestowment of which has procured for her a perpetual memorial. It is not the amount bestowed, but the disposition of heart with which the bestowment is made, which brings the blessing; but if the state of the heart is right, the bestowment will have some proportion to the means.

Did a malady of the most distressing kind prevail, even in a distant city, and were any one made acquainted with a sovereign remedy, he would be deemed inhuman indeed, if he did not communicate his knowledge to the afflicted, even at the expense of some labour and toil. A malady threatening destruction to the happiness of the soul, is co-extensive with the human family, and many are destitute of the knowledge of the way of escape. A remedy for this disease is made known to us by the word of God; we are there told of the Chief Physician, and of the balm of Gilead; and having felt the healing influence to our own souls, it is our imperative duty to use our efforts that others may receive the same benefits.

The Connecticut Baptist Convention will soon hold its annual session, and an opportunity will then present of bestowing on several worthy objects, the sums which individuals or Churches may forward. The funds of the Convention have not been sufficient to afford the desired aid to the feeble Churches of this state, several of which are unable to sustain a stated ministry. We respectfully suggest the propriety of the Pastors of Churches, and the Deacons, where there is no minister, laying before them the claims of our Domestic, as well as our Foreign Missions. If Churches wish aid from the Convention, they will the more willingly bestow it, if they seem desirous to use the means in their power for their own up-building; if they sit with folded hands, and make no exertions to sustain preaching; if the great sin, covetousness, which is idolatry, is the cause of their low estate, with a very ill grace can they call for help. Let such then arise from the dust, use all diligence, and peradventure the Great Head of the Church will bless them with spiritual gifts. And if the Churches which are able to help, and individuals who are blessed with this world's goods, shall present their free-will offering, and replenish the treasury of the Convention, great good may be accomplished, and thus enable the benevolent in heart to exclaim, "It is more blessed to give than to receive."

REVIVALS.—We almost daily hear from towns or cities, in which the Holy Spirit is gladdening the hearts of the friends of Zion, and sinners anxiously inquiring the way to eternal life. It gives us no little pleasure to hear by the Christian Index, that the Baptists in Philadelphia, are experiencing a blessing from on high; and that where unkindly feelings have been long cherished by brethren against each other they are now united in love, and are earnestly praying together for the descent of the spirit of God. In Middletown and New-Haven we hear good reports; and from some other places, we hear that the Church are praying "Thy kingdom come."

The ordinance of baptism was administered to nine candidates on the last Lord's day, making twenty-five since the Baptist Church met in their new house, on the 23d ult.

The particulars respecting the deeply interesting meeting at Ashford on Thursday last, came too late for insertion this week.

The readers of our political department will notice the great agitation of the populace of Paris, at the last dates. It appears that the more immediate cause of their tumultuous assemblies, was the celebration of a funeral mass for the Duke of Berri, on the 14th of February; when, by the exhibition of a bust of the Duke of Berri, and other imprudences, an excitement was created, which came near causing the death of a number of priests, by being drowned in the Seine. Were it not for the National Guard, probably many lives would have been lost. On the next day, the populace took possession of the Church, and not an altar, or a chair, or a bit of wood escaped. The mob afterwards went to the house of the Bishop of Paris, who was not at home, and the National Guard prevented the destruction of his house. It thus appears that but little is required to disturb the peace of that city, and threaten scenes from which the mind turns with horror.

General Intelligence.

From the N. Y. Daily Advertiser.

LATEST FROM FRANCE.

By the packet ship France, Capt. Funck, which arrived at this port on Saturday, we have received our files of Havre papers to the 11th February, and Paris to the 10th.

The most important intelligence is that of a revolution in Modena, Reggio and Bologna, in Italy, of which we have but very brief accounts, but from which results were expected, to extend throughout Italy.

PARIS, Feb. 10.—A telegraphic dispatch from Lyons announces, that an insurrection had broken out at the same time, at Reggio, Modena, and Bologna. The insurgents who had adopted the tri-colored cockade, met with resistance at Modena only. At the departure of the courier, the troops of the Duke of Modena were fighting in the city with the insurgents.

Cardinal Capillari has been elected Pope. He was born at Belluno, Sept. 13, 1765, and created a Cardinal in 1826, by Leo 12th.

The ten members of the Deputation from the Belgian Congress, commissioned to offer the crown to the Duke de Nemours, have arrived at Paris. On Sunday, as soon as his Majesty was informed of the arrival of four of them, he expressed a wish to see them. "Let them come," said he—"they were formerly Frenchmen—I shall be happy to converse with them." The four members of the Deputation immediately proceeded to the Palais Royal. His Majesty received them in the kindest manner, and after having conversed with them with his usual affability, is said to have observed to them, that as a father, his feelings were yet too much affected to give them an answer, and that he must take time to reflect. His Majesty afterwards expressed a wish to present them to the Queen, who received them with evident emotion. Yesterday, the other members went to the Palais Royal, where the King and Queen received them with the same kindness. Gen. Sebastiani, Minister for Foreign Affairs, visited them in the course of yesterday; and the Minister of the Interior informed them that places would be reserved for them every day in the Chamber of Deputies. It is fully expected that a discussion will take place in the Chamber either to-morrow or Thursday, on the important subject of Belgium. The Deputation occupy a hotel in the rue de Valenciennes, belonging to Madame Adelaide, and are attended by persons attached to the King's household.

The important discussions in the National Congress at Brussels, have terminated in the election of Louis Charles Philippe, Duke of Nemours, a lad of sixteen years of age, as King of Belgium, by a majority of 23 over the Duke of Leuchtenberg. The debates on the last day were particularly stormy and the claims of the candidates advocated with much spirit. Great applause was evinced on the election, and the following oath was drawn up, which is to be taken by the young King before he can ascend his throne: "I swear to maintain the constitution and the laws of the Belgian people, to preserve the national independence, and integrity of their territory." The President laid particular stress upon this last passage. Demonstrations of national joy were exhibited at Brussels, and a deputation of ten members has been despatched to Paris with the intelligence.

PARIS, Feb. 10.—The deputies from the Belgian Congress to-day had a solemn audience with his Majesty Louis Philip, and read to him the report of the declaration of the Belgian Congress, inviting to the throne the Duke de Nemours. The reply of his Majesty is said to have been a refusal, accompanied by polite excuses. It is declared that some of the Belgian deputies are pleased with the plan proposed by the French cabinet, and intend to present to the Congress Prince Charles of Naples, brother of the present King. We have reason to believe, however, that this proposition conceals other objects, for the protocol excludes the princes of the families of the five powers, and the Prince of Naples, now nephew of Louis Philip, it is said, is desirous to become his son-in-law.

A private letter says, nothing has yet been decided with regard to Belgium. The Monitor observes a total silence.

A very serious insurrectionary movement is spoken of as having taken place at Bologna, and in the Duchy of Modena. According to reports circulated on this subject, the troops were engaged with the citizens, but the latter had the advantage. Confirmation of this report is waited for with impatience. It is expected that it will extend throughout Italy.

The Polish Diet have adopted, by a majority of 83 votes against 13, a law which places the supreme authority in a committee of members, consisting of Adam Czartorowski, president, Vincent Memonowski, Th. Morawski, Stanislaus Baizkowsky, and Joseph Levelev. The journal called New Poland complains that among these persons is found only one of the authors of the revolution.

According to letters received at Warsaw, Constantinian was at Grodno, and was expected at Bialystock, where Gen. Diebitsch was to be on the 19th Feb. to review a Russian corps.

New orders for arming were received at Toulon on the 1st Feb. The works at Brest are also actively pressed. The report continues to circulate, that

M. de Rigny is destined to command the squadron to be formed of the divisions arming in those two ports. Accounts from Vienna announce, that every thing looks warlike in that capital, particularly against Poland, which is threatened by an invasion by the Russians, the Austrians, and the Prussians. Prince Metternich appears to have frequent intercourse with M. de Montbel, but the latter is closely watched by Marshal Maison.

News from Constantinople, received by way of Naples, induces us to believe that the Grand Turk will undoubtedly profit by the embarrassment of Russia, and fail to perform the stipulations of the late treaty. Most of the Pashas of Asia have orders to hold themselves in readiness to act in May. Great activity prevails in the Divan. Agate-tare sent on a mission into Albania, Servia, Bosnia, and it is declared that the Sultan is endeavoring to draw the Persians into operations, to disturb the Russian armies on their frontiers.

The Monitor states, that orders have been sent by the minister of the marine to the governments of the colonies, that the slaves who have been incorporated into the militia for a certain number of years, shall not be subject to corporal punishment, but only to punishments imposed by military discipline.

The Opinion, a Bordeaux paper, says:—"We learn by a letter from the frontiers of Spain, that proclamations in the name of Henry V. are circulating with incredible profusion in Catalonia. Movements of troops have taken place, in consequence, to prevent the attempts of the Carlist agitators, and cause their criminal projects to miscarry."

The Aviso of Toulon contains the following:—"On the 30th ult. and following days four companies of the 17th regiment of the line, and several hundred volunteers landed here from Algiers. The latter were not equipped, and a great many of them complained of having been left in a complete state of destitution, in violation of the engagement that had been made with them. Two battalions of the 20th have arrived, and a battalion of the 3d has sailed for Antibes."

POLAND.—The following is extracted from a private letter from the frontiers of Poland:—"Marshal Diebitsch, anxious to put an end to the sudden attacks which the Russian advanced posts were exposed to continually from the Poles, who sent forth corps of partisans to the distance of several leagues beyond the Bug, and gained slight advantages daily, determined, on the 1st of Feb'y, that the division of the vanguards should advance as far as the banks of that river. In consequence of this movement, the Poles retired to the left bank. The Russian army, whose head quarters are still at Bialystock, consist of 120,000 infantry, 10,000 cavalry, and 10,000 Cossacks.

The reserve, which is to consist of 50,000 infantry, and 8000 cavalry, has not yet assembled. The artillery is composed of nearly 100 pieces of cannon and howitzers. It is certain that the Russians will find it impossible to carry all these forces into Poland, because provisions and forage would fail them. Marshal Diebitsch therefore intends that immense supplies shall follow the army, but this will impede their march. According to instructions given by the Polish government for the defence of the country, all the inhabitants are to retire upon the approach of the Russians, taking with them their effects, provisions, and cattle, in order to leave the enemy without resources; and thus, not only the villages, but the towns not susceptible of defence, will be evacuated. The peasants have already collected their property, and prepared their wagons.

In some of the villages there is scarcely a male inhabitant, who is not armed with a scythe, a pitchfork or a pike, in order to harass the Russians in their detachments. The men armed with scythes form a separate corps, and already amount to 6,000. The old Polish troops form a body of 40,000 men well trained and armed; another corps of 30,000 men has been formed of different corps; old soldiers, German volunteers, and Russian deserters. The militia is to be carried to 100,000 men, of whom about 30,000 are already organized.

According to the Augsburg Gazette, Chlopicki, after resigning the Dictatorship, applied to be admitted into the army.

The Augsburg Gazette says, on the authority of the Austrian Consul in Wallachia, that the Chloer Morbus has broken out in Falschi, near Galatz.

The Augsburg Gazette gives the following extract of a letter from Berlin, dated Jan. 29, 1831:—"The letters which reached us to-day from Warsaw had been opened, and sealed again with the post seal of Poland. They make no mention of disturbances having taken place there, as was reported here yesterday. We this moment learn that the Emperor Nicholas has appointed Marshal Diebitsch to be Governor of Poland." The same paper states that the Russians made a movement in advance of Grodno on the 12th ult. and considerable reinforcements had arrived in the environs. Marshal Diebitsch left Grodno on the 11th for Sokolki.

Another letter says:—"On the 1st of Feb. the Russians and the Poles exchanged some shots, on the banks of the Bug. Deserters have announced that the troops of the head quarters of the Russian army had marched from Bialystock, from which it is to be inferred that the army will pass the Bug to-morrow or the next day. The Princes of Wirtemberg and Oldenburg have joined head quarters, to make the campaign.—The results of the Poles having been worsted is unbounded; for they have been equally successful in their skirmishes. On the 1st ult. the cold was at 14 degrees Reaumur. The Prussian princes are in Old Prussia, inspecting the troops, which has created some alarm, as the winter is not the usual season when princes travel to review troops.

The provinces of Danzig, Culm, &c. are in a state of concealed fermentation. More than 150 Prussian soldiers have come to Poland since the fall of the Dictator. It was rumored at Warsaw, on the 25th ult. that Austria had offered Poland 100,000 men, and Prince Charles for a King. At the time of the illumination at Warsaw, upon the declaration of the forcible cession of Poland, the Emperor and his family, it was remarked that the house of the Austrian Consul General was distinguished by its brilliancy.

The Jews of Prussian Poland have introduced 5000 muskets and 1500 pike heads. The cavalry is 10,000 strong, without reckoning one third of the militia which is to be cavalry. Eighty six good pieces of cannon, and 57 inferior, form the reserve of the fortresses of Praga, Warsaw and Modlin, inclusive of the field artillery; which, although not so numerous as that of the Russians, appears sufficient for a war, in which it is intended carefully to avoid great regular battles.

SPAIN.—Extract of a private letter—Madrid, Feb. 1. The government is driven to hostile measures by the intrigues of the Apostolic party. Among the measures which have been adopted, the most important is that of putting under arms all the provincial militia regiments, 42 in number, which are formed into four divisions: Old Castle, New Castle, Andalusia and Galicia. The king has directed the minister of war to render an account of the discipline of these troops. Our police has agents in France, and even in Paris, who send the Director General the most minute details respecting the Spanish refugees.

The following is an extract of a private letter of the 4th inst. from Bordeaux, given by the Journal du Commerce:—"Notwithstanding the positive assurance of M. Schastinian, openly expressed in the Chamber of Deputies, as to the pacific disposition of Spain, we have as positive information that Ferdinand is arming at all points, not secretly but openly, and his troops are moving towards the

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The passage of Mount Cenis, which had been
blocked up by an avalanche, is now open again.
This avalanche carried away a slide on which were
several travellers, one of whom, as well as the pos-
sion and horses, perished.

LATEST FROM ENGLAND.

The Charleston papers furnish extracts from En-
glish papers received there by the British barque
Mary Catherine, which left Liverpool on the 14th
February.

The commercial accounts, says the Charleston
Patriot, "are of the highest consequence to this
country. The imposition of an additional duty of 1d
per pound on the principal raw material must ma-
terially affect those arrangements on which a prof-
itable commercial intercourse has been held between
the two countries. It will arm the American man-
ufactures with a new weapon, and constitute an ad-
ditional impediment to the restoration of a liberal
commercial system. We could not have expected
such a measure from the ascendant party in England,
who have sailed for so long a period under the
colours of free trade."

The London Courier, of the 12th February, pub-
lishes in a second edition an important communica-
tion from its Brussels correspondent, dated Wed-
nesday night, which states that a protocol from the
Congress of London, dated the 7th ult. had been
communicated to the Provisional Government that
evening; and that it not only declared that the
French Government is resolved to reject the offer of
the crown of Belgium for the Duke of Nemours,
but that it adheres to the protocol of the 20th Janu-
ary, and consequently disavows the letter of Count
Sebastiani.

It further states, that, in the event of the Duke of
Leuchtenberg being again proposed and elected, he
will not be recognized by any one of the five powers.
The same correspondent, in a letter dated Thursday
evening, states that M. Bresson, the French Minis-
ter, had declined to sign the note sent to the Pro-
visional Government with the above protocol, and
that the diplomatic commission had refused to lay
the document before congress, having returned it to
Lord Ponsonby.

The prompt rejection of the honour of reigning
over Belgium, tendered by its Congress to the son
of the French King, shows the clear understanding
that exists between the five powers, as to the affairs
of that country. The question is now stripped of
much of its complication. The Belgic Congress
will have to provide a king, very probably, from
among the petty princes of Germany. The objections
against the Archduke Charles would appear to be
as valid and strong as against the Duke de Ne-
mours, or any other individual connected with either
of the leading powers.

Pyrenees. Levies en masse are ordered, and the
army would at once present a considerable force if
the Government received sufficient money from its
Allies, which is daily expected. The Duke of
Berry wrote long ago to the King, to enquire if he
would receive her into his States as Regent for Hen-
ry V. of France, and expressed her wish to be at
Madrid in the month of May. The King sent her in
reply a full authority to enter."

The Persian Khan Said, who has been sent to
Paris by Abbas Mirza, Hereditary Prince of Persia
passed through Vienna 15 days ago, but his arrival
at Paris has not yet been announced.

It is reported that the Empress of
Russia is about to visit her Royal Father at Berlin,
and that Gen. de Muffling, who filled the office of
Minister in the affairs of Turkey, is about to pro-
ceed to St. Petersburg to intercede for the Polish
insurgents.

By a proclamation published at Munich on the
29th Jan. the States of Bavaria are convoked for
the 29th Feb.

According to a private letter from Corfu, of De-
cember 26, "the Turks have at length evacuated
Negropont, which has consequently been taken pos-
session of by the Greeks. On the Pacha and the Ot-
oman Commissioners charged to place the island in the
hands of the Greek deputies have quitted the
town, and taken their departure for Athens on board
a Russian ship of war. Several Greek families who
had hitherto lived in the suburbs, have taken posses-
sion of public places in the city which were forbidden
to them during the reign of the Pacha. Greece
to occupy during the winter this fertile country, and
with the addition of Candia, which is the next island
in magnitude. The rich pastures in the immediate
neighbourhood of the capital, the produce of which is
rendered inexhaustible by the facility with which
they are irrigated have given the Greeks an idea of
establishing at Negropont a general depot of horses
for the supply of the cavalry, and of artillery, and of-
ficers have already arrived for the purpose of laying
down plans for the establishments."

Extract of a private letter of the 12th ult. from
Algers:—"A violent north east wind prevailed on
the 7th, 8th, and 9th inst. in the roadstead and port
of Algiers. Two xebecs, with troops destined for
the Syrene frigate, were leaving the port, when the
tempest became so violent, that it was impossible to
convey the soldiers on board the frigate. The latter
sustained considerable damage, and was two days
without having any communication with the xebecs,
which at the same time were in distress. At last, on
the 9th, in the evening, the Syrene succeeded in tak-
ing on board all the men. In the meanwhile, the
vessels in the port were not less exposed to danger.
An English schooner, after having broken from her
anchorage, was dashed to pieces against a rock. A
mistake and a Spanish schooner were stranded on
the port, and most of the vessels outside the port
only owed their safety to the prompt assistance af-
forded them from the harbour. From this it appears
that the port of Algiers is far from being safe; and
that with winds blowing from the N. E. vessels with
the best anchorage are exposed to peril."

According to advices of the 10th December from
Napoli di Romani, the Greeks, stimulated by the
example of the French and Belgians, are eager to
change for themselves a King, fix their own form of
Government, elect their Magistrates, and determine
their boundaries. Count Capo d'Istria, it is added,
dares neither favor nor oppose these ideas which
have become extensively popular, as his assent would
expose him to the wrath of the three Powers, and
his opposition would draw upon him the public
animadversion.

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LATEST FROM ENGLAND.

ment of its having entered into any compromise
with Mr. O'Connell.

Cobbett has been indicted for certain publica-
tions, in his paper, and a bench warrant issued for
his arrest.

The London Atlas of February 20, says—"The
Belgian deputies have had their public audience, and
have received the official answer of the King of the
French, that he could not, under any circumstances,
accept the Belgian crown for his son. Our Pa-
ris letters repeat the assurance that a perfect cordi-
ality subsists between England and France, not only
on the subject of Belgium, but on all other matters;
and while this feeling exists, they say there is suffi-
cient security for the peace of Europe."

The same paper remarks—"The French papers of
Thursday received this evening, give an account of
a most disorderly sitting of the Chamber of Deputies,
wherein on one side it was declared that a rep-
ublic was wanted; and on the other, M. Lafitte
said, the ministry is stronger than the Chamber, and
will prove it when necessary. There was aston-
ishment and confusion in the Chamber. We have
reason also to believe, that the tumults of Tuesday
and Wednesday were much more extensive than the
reports we have received represented them.

The correspondent of the London Morning Chroni-
cle, under date of Paris, Feb. 20, begins his letter
thus:—"Sir—Yes, what is to be done? Every one is
asking this question. Not the poor only—not the
rich only—not the Prince, nor the Peer, nor the
Deputy, nor the farmer, nor the wine-grower, nor
the manufacturer, nor the merchant, nor the retail
dealer, nor the stock broker alone—but every one
is asking this question, What is to be done?"

Well, then, this question implies the existence of
a war of dissatisfaction, of disorder, and it would not
be put by every one, did not every one feel that
something must be done. And this, indeed, is a fact.
Something must be done, or we shall fight again in
the streets of Paris; and that not to overturn an
odious Dynasty, and to drive away the soldiers of
oppressors, but there will be a Civil War—and the
father will rise against the son, and the daughter
against her mother."

And concludes as follows:—"In the mean time The Young Minister of the
Interior has resigned!! Who will be his successors?
The Journal des Debats, though of Centre Gauche
politics, says, 'Let us try the Extreme Gauche—it
says it understands the people, and can conduct our
Revolution to a happy termination. Let us try the
Extreme Gauche Ministry!'"

This is where we are to-day; and the Minister
of to-morrow will probably decide the question of
What is to be done?"

Paris papers of the 23d of February have been re-
ceived in London. A tumultuous agitation took
place in the Chamber of Deputies on the 20th of
February. Among other remarks, the President of
the Council said:—"Assuredly the situation of France
is serious. There is uneasiness—a distrust of the
future. Immediately after a revolution—in the un-
certainty of peace or war—in the presence of two
parties—the one weak, but active, intriguing, im-
palatable—the other strong, victorious, impatient.
The state of anxiety in which we are, cannot cause
surprise. So many interests would be endangered
either by a war, or by a struggle between the parties,
that the country cannot but feel alarmed at it.
However, as good citizens, we ought not to exag-
gerate the evil."

The speaker then proceeded to farther details of
the present situation of the country, which, he said,
had certainly improved within the last four months,
notwithstanding the deplorable scenes which had
just passed. France, he said, had an active party
in its bosom, attached to the late order of things,
but notwithstanding its intrigues, it will never be a
subject of great danger. It may disturb us for many
years, as England was disturbed for forty years
after the revolution. As for the agitators in the na-
tional and popular party, they are only to be found
at Paris, and there they have an insurmountable ob-
stacle in the National Guard."

LONDON, Feb. 23d.—We received last night
Hamburg papers to the 15th of February. They
describe the enthusiasm in Poland as very great.
An engagement of no great consequence with the
Russians, seems to have taken place near Novogrod;
but the Poles intend to have their grand struggle
near Warsaw. They consider the early take-
ing of such a line in their favor, as impeding the ad-
vance of the Russian material. The spirit in Prussia
Poland is said to have evinced itself in the most
decided manner in favour of the Poles.

We received last night the Prussian State Ga-
zette to the 14th of February. It contains a var-
iety of accounts from Poland, which, however, are
of little value for the information they give us.

We have received Paris papers of Sunday, and
the Messenger des Chambres dated Monday.

The discussion on the conduct of the Ministry has
been further adjourned. The Revolution in Italy
spreads rapidly.

The rumoured insurrection in Lisbon turns out
to be unfounded.

German papers reached us yesterday to the 16th
inst. The extracts, as respect both Italy and Pol-
and, are not without interest. It is obvious that
the news from the latter country will soon exhibit
the genuine nature of the struggle.

Marasce, Marquess Antonio Morano, and Fernan-
do Mingueli, Advocate. All persons imprisoned
for political offences have been set at liberty. Mo-
noti, who is not dead but wounded, is the only one
that the Duke has taken to Mantua. It cannot
be supposed that Austria will detain this generous
patriot; it would be a violation of the rights of na-
tions, and of the principle of non-interference. Part
of the Duke's troops had retired to Mantua; the
soldiers have entered the Austrian service.

(From the Messenger des Chambres of Monday.)

Gen. Diebitsch has invaded Poland by a strategic
movement, of which the aim and combination
are as follows: The body of the Russian army entered
at four points, Angostowa, Bialstock, Drobiejow,
and Breck-Litewski, on a base of from sixty to
eighty leagues. Two of these four divisions march
towards Warsaw, to besiege it on the two sides of the
Vistula. A third division appears destined for the
siege of Modlin, and the fourth to keep the country
to protect these two sieges. As to the forces of the
Polish army, it appears that they have fallen back
on Warsaw and Modlin, but it is probable that the
Russians will be able to pass on without a battle.
The Russians must have a fifth body to maintain
the communications of the army with its depots and
magazines of Lithuania; and they will require a
sixth to occupy the provinces of Sandomir and Lub-
lin, as well as to blockade the fortress of Zamosc.

The principal points d'appui of the Poles are War-
saw, Modlin, Plosk, Kalisch, Czestochan, and Zamo-
sc.

At the moment when the Russians entered, the
two principal bodies of the Polish army were at Bi-
ala, and at Lomza. The natural result of the Rus-
sian invasion was, that the second on Modlin. The
large national reserve was increasing daily at
Warsaw. The military dispositions assumed by the
Poles are perfectly judicious. The more they con-
centrate their force, the stronger they will be, while
their enemy will be compelled to arrange them-
selves about them in a very extended circle.

Modlin and Warsaw, 10 or 12 leagues from each
other, and both on the Vistula, seem to us the real
base of the Polish defence; the other points d'appui,
more distant, should only serve to keep up the
war of detail in the rear of the Russian army be-
sieging Warsaw.

WARSAW, Feb. 7.—The day before yesterday
the Russians passed the frontiers in five places—Us-
ciel, Byezse, Grano, Tykocin, and Angosto.
Hitherto there are only Cossacks, who mark the
movements of the army. At Usciel some dragoons
have entered, belonging to the corps of Gen. Ge-
neissar; his design seems to be to invest Zamo-
sc, and to advance into the plain country beyond
the Vistula. The Russian main army advances on
the line from Lomza and Byezse. Up to this time
there is no account of any fighting, for there were
no troops on any part of the frontier. The first out-
posts of our army are three leagues from Siedlee to-
wards Byezse, and on the line towards Lomza they
are at Ostrolenka.

A great battle is expected on the 12th at farthest.
Warsaw will soon be declared in a state of siege;
the cannon are already placed on the ramparts. It
is not believed that Count Diebitsch would enter
the city, because if the first attack does not succeed he
incurs great danger. If the thaw sets in, the ice
will disappear, the rivers will overflow, and the low
grounds in which he acts will become a complete
morass. His army advancing against us amount
to 160,000 men. At present we have to oppose him
only 57,000 men in the field, and the patriotism of
our people. The 17 new regiments of infantry are
not yet organized. The organization of the cavalry
is more advanced, and it will be complete and ready
to take the field in a fortnight.

POLAND.—A letter from Chopicki to the Em-
peror has been published, in which he declares that
he assumed the Dictatorship as the enemy of anarchy,
and to lead back to order. He points out the
moderate wants of the people and expresses a confi-
dent hope that the Emperor will regard them. The
provisional government exercising the royal authority
is to consist of a president and four members
holding no other office. Prince Adam Czartorski
is president. The army has been ordered to march.
Austria and Prussia refuse to grant passports for
travellers to Poland, without an insurance that their
object is not political.

LONDON, Feb. 19.—Paris papers of Friday's
date arrived this evening; they announce the ex-
pectation of another Revolution in France, having
for its object a Republican Government, and the de-
struction of all the churches, strange to say, the au-
thorities are constantly pulling down the crosses
from the churches wherever the mob desire it, and
all the fleur de lis, in whatever situation this emblem
of the Bourbon family is to be found; even in the
Chamber of Deputies they have been effected from
the ceiling, excepting 24. The National Guard is
dissatisfied with the government, and a change of
ministry is expected. A strong party for war is
forming. The following letter was sent on Friday,
by the minister of the interior to the Etat Major of
the National Guard:—

"Intelligence entitled to credit, and which reaches
me from hour to hour, apprizes me that a certain
number of young men intend this morning to collect
the multitude of the Fauburgs, and to assemble in
arms at the garden of the Luxembourg, to endeavour
to proclaim a Republic. (signed)

"MONTALIVET.

Paris, Feb. 16.—The solemn reception of the
Belgian Deputies by the King was fixed for yester-
day, but in consequence of the disturbed state of
the capital, it was postponed until to-morrow.

"The following proclamation of the Minister of the
Interior has been issued this morning:—
"Inhabitants of Paris—A feeling of indignation,
for which there is unhappily too much cause, has
produced melancholy disorders. Forgetting the
justice of the King, some citizens look upon them-
selves to execute justice. They have thereby only
supplied our most cruel enemies with arms. The
conquests of July should not be thus defended. Re-
spect for the law, and love of order are the true
parts of liberty. The principal authors of the fac-
tious ceremony which took place at St. Germain
l'Auxerrois are in the hands of justice. It is the
duty of all to await in silence the sentence which it
will soon pronounce. At present, no new disorder
can find any excuse. Brave fellow-citizens, retire
far from such groups of factions men as may attempt
to form themselves at several points. It is time that
agitations constantly renewed should cease, and that
the energy of the nation in arms, so worthily
represented by the admirable National Guard of
Paris, should deliver up to justice all those who may
attempt to shake the popular throne of Louis Phi-
lip.—Feb. 16. MONTALIVET."

SUMMARY.

From the *Nathaniel Herald*.
A large quantity of merchandise, purchased in
New York twenty seven days ago, was received in
this city yesterday by one of our merchants, via New
Orleans. We mention this fact in order that our
eastern friends may know that their western brethren
are not deficient in energy, activity and enter-
prise. The time has been since the admission of
Louisiana into the Union, when four months, instead
of four weeks, would have been required to accom-
plish the same work.

Germans in Ohio.—The Albany Argus remarks
that a bill to authorize the publication of the laws of
Ohio, of a general nature, in the German language,
has passed the senate.

North Eastern Boundary.—Yesterday the official
decision of the Ex-King of the Netherlands, was
brought to the Executive of this state, by a special
messenger from Washington. A secret session was
held in the Senate this forenoon on the reception of
the communication which was immediately transmit-
ted by the Governor; and apparently it was of some
importance, as they were with closed doors a good
part of the forenoon. Measures of some interest, it
is rumored, were adopted. This communication was
transmitted to the House, the latter part of the fore-
noon; and a session was ordered this afternoon on
purpose to discuss the subject matter.—Portland
Gaz.

MACON, March 19.—The whites, who, from
Pike county, Alabama, laid off into a town a Creek
village about thirty-five miles below Columbus, and
began to improve it, have, we are informed, been
driven from it, and the Indian territory, by a party
of United States soldiers detached from Fort Mit-
chell.—Telegraph.

PHILADELPHIA, March 31.
Singular Casualty.—An infant child of Mr. Mid-
dleton, in North-Fourth-street, as we glean from a
morning gazette, was left on the bed in the nursery,
while the mother descended into the lower part of
the house. On returning, after very brief absence,
she observed the house cat spring from the bed
where her child lay. She approached the child in-
stantly, and with extreme anguish found it dead.
No marks of violence were perceivable on the in-
fant, and its untimely death is supposed to have oc-
curred from the cat sucking its breath.—Gaz.

LIGHTNING.—The house of Mr. George L.
Derr, situated in York Road, near Poplar Lane,
was struck with lightning early on Sunday morning.
The lightning first struck the top of the kitchen
chimney, after which it descended about 3 feet, when
the electric stream was divided, one part passed
through the chimney, scattering the bricks and mor-
tar in all directions, passing along the roof of the
kitchen to the roof of the main building, which it
ascended in the rear, and descended in front, tearing
off the pointing. Another portion of the fluid de-
scended the chimney to the chamber of the second
story, into which it entered, tearing away the jambs,
and strewn brick, mortar, and splinters through-
out the room. In this chamber were sleeping a girl
and Mr. Derr's two children, who were not injured.
A third portion of the fluid descended the tin spout
at the side of the kitchen, and was conveyed by that
into a large water cask, the centre hoops of which
were torn off, and two large holes made in the side
of the cask. The chimney exhibits a curious spec-
imen of electric power, being scorched and scratched
as if by art.—Philadelphia Gazette.

ELIZABETH CITY, N. C. March 24.—We have
been informed that one night last week, about 30
slaves (including all the males on the Island, but
two, with many of their wives and children) left
Portsmouth in a small lighter and went to sea over
Ocracoke bar with the intention, it is thought, of
getting to some southern state or city. The day
after they sailed, the wind blew a gale from N. E.,
and it is supposed they have perished. A vessel has
sailed from Ocracoke in pursuit of them.

BLACKSTONE CANAL.—The Union Trans-
portation Line advertise that they will send a boat
on the Canal from Providence for Worcester three
times a week from the opening of navigation.

We learn from the Louisville, Kentucky, papers
of March 18, that the steamboat Sylph, from Frank-
lin, recently took fire, and three deck passengers
were burnt to death. Several other persons made
a narrow escape.

RESULTS OF THE LATE CENSUS.

The following table shows the official return
of the population in 19 States, 2 Territories,
and 1 District, and the unofficial returns from
the remaining States and Territories of the
Union:—

	Free white persons.	Free col'd. persons.	Slaves.	Total.
Maine	398,255	1,207		399,462
New-Hampshire	268,910	623		269,533
Vermont	274,750	655		280,405
Massachusetts	603,091	2,062		610,100
Connecticut	289,624	8,064	23	297,711
Rhode-Island	93,631	3,565	14	97,210
New-York	1,578,000	45,142	100	1,623,242
New-Jersey	300,226	15,307	2,246	317,779
Pennsylvania	1,291,906	37,747	381	1,329,034
Delaware	57,605	15,829	2,305	75,739
Maryland	291,091	32,912	102,878	426,881
North-Carolina	472,453	19,375	246,462	738,290
Alabama	190,121	1,511	117,194	308,826
Louisiana	59,191	16,753	109,631	215,575
Tennessee	537,930	4,513	142,379	684,822
Ohio	928,093	9,886		937,979
Indiana	335,020	3,562		341,582
Michigan	153,176	1,653	716	155,545
Missouri	112,065	542	24,820	137,427
South-Carolina				681,458
Virginia				1,207,783
Georgia				515,337
Mississippi				110,000
Kentucky	20,848	253	27	21,128
West-Virginia	36,543	6,163	6,060	39,588
Florida	18,385	850	15,500	34,735
Arkansas				30,380
Total				12,845,873

* Unofficial. † Estimates.

On comparing the above returns with the re-
sult of the census of 1820, it appears that the
increase of the population of the United States
during the last ten years is about 3,223,000,
and the rate of increase about 33.5 per cent.
The rate of increase between 1790 and 1810
was 35.1 per cent.; between 1800 and 1810,
34.6 per cent.; between 1810 and 1820, 32.9
per cent. The rate of increase during the last
ten years is greater therefore, than during the
ten preceding 1820. This proves that luxury
and vice and other causes which check the
growth of population have not increased so
much during the last quarter of a century as
some have imagined. The reduction to 32.9
per cent., between 1810 and 1820 is to be at-
tributed chiefly to the war of 1814-15.—N. Y.
Observer.

MARRIED.

At Gastenbury, Mr. Asa Talcott, Jr. to Miss
Maria Grosvenor. Mr. Oliver Hale, Jr. to Miss
Ann F. Talcott.

DIED.

In this city, on the 31 inst. Jonathan W. Edwards,
Esq. aged 59: as a valuable citizen he was highly
respected, and his death is deeply lamented.
At Suffield, Mr. Mindwell Pease, 98.

NOTICE.

The next session of the Conference composed of
Churches in the Stonington Union Association, will
be held with the Church in Stonington Borough,
to commence on the 2d Wednesday in April, at 1 o'clock
P. M.

Brethren from abroad will call at the public house
of Brother Oliver Burdick, where they will receive
directions with regard to places where they will
find entertainment, &c. We extend a general and
heartily invitation to Brethren to attend, and hope
they will come richly laden with the fruit of Canaan.
ASA BRONSON.

CICERONEAN LYCEUM.
Will be held Monday Eve. 11th inst. 7 o'clock, at
Allyn's Hall.

QUESTION FOR DISCUSSION.—
"Will the career of Napoleon Buonaparte ul-
timately benefit Mankind."
T. H. SEYMOUR, Sec'y.

NOTICE.
For certain Reasons, the Ashford Conference of
Churches, will meet a week earlier than was first
anticipated. The Conference will be held at Wil-
lington, on the last Wednesday in April, at 10
o'clock, A. M. Exercises to commence with a ser-
mon.
GEORGE B. ATWELL.

NOTICE.

THE New Haven Union Conference is request-
ed to meet with the Baptist Church in Newtown
on Wednesday and Thursday the 25th and 26th of
May; when it is hoped there may be a general rep-
resentation of the churches.
N. D. BENEDICT.

WILLIAM SAUNDERS,
MERCHANT TAILOR,
(Opposite the Hartford Hotel, State-Street.)

HAS the pleasure to inform his friends and the
public, that he has just received a fresh supply
of
BROADCLOTHS, CASSIMERES
AND VESTINGS,

of the most fashionable colors. He has also obtain-
ed several first rate Journeymen Tailors, and is now
preparing to make gentlemen's garments in the best
manner possible, in the present style, and warrant
them to fit, or they may be returned. Also gar-
ments cut for individuals or families in the best man-
ner. Those persons who will favor me with their
custom, may depend on having their Coats made by
experienced workmen.
He can refer any person who will call on him

POETRY.

For the Christian Secretary.
Written upon first entering the New Baptist Meeting House, in this city, March 23, 1831.

This is thine earthly temple, Lord,
Here, wilt thou deign to meet
All those who love thy holy name,
And feel thy presence sweet.

Here may thy servant loud proclaim
Glad tidings of great joy—
And Christ, and his Salvation, be
His great, and chief employ.

Here, may the righteous feel his heart
With holy ardor burn;
And here, unto his Father's house,
The prodigal return.

Here may the presence of our God
Be felt by all who hear,
And thousands yet unborn, be taught
The Saviour's name to fear.

Here may we view the lovely youth,
From time to time receive
The ordinances of thy house,
While they on Christ believe.

And when all earthly temples fail,
And ordinances cease,
Admit us, Lord, into that Rest
Where all is joy, and peace.

Hartford, April 4, 1831.

THE HARP OF DAVID.

Harp of David! thy sweet numbers
Live, though generations die;
Nations, nameless, when thy song
Woke at first amid the throng,
Which around the altar stood,
And in sacrificial blood,
Saw the coming Saviour nigh—
Nations, now, with hope and fear,
In the holy sanctuary,
Weekly wake thy lofty strain,
Bid thy thunder roll again,
Bid thy hallelujahs rise
Pealing to the vaulted skies—
Yes—though David's hand has long
Ceased to strum, thy chords among:
Yet the living fire, which first,
From his lyre, in lightnings, burst,
Flashes on the soul,—and still
Hearts subdued and melting, thrill,
Overpowered by feelings deep,
Touched and roused, as o'er them sweep
David's strains of melody.
Harp of David!—on the willow,
Judah long has hung thee;
But thy hapless people's grief,
Rebel hearts, and unbelief,
Have not yet unstrung thee.
Countless nations round thee press—
Gentiles—prize the price above,
And awake thy voice anew,
Praising Him the just, the true,
God with us—who, being slain,
Lives, and will forever reign
O'er the people of his choice—
O'er the flock which hears his voice,
Following where he leads the way
To the shores of endless day,
To the saints' sweet home of love.
Heavenly Harp! thy strains shall flow,
Healing pain and soothing wo,
Till in forest, hill and dale,
Misery forget to wail.
In the regions of the south,
Praise shall fill the suckling's mouth;
And beneath the arctic skies,
Shall thy song of triumph rise
From the bow of stunted birch,
From the rock in ice impaled;
Then the world will form the Church,
And the Church embrace the world.

HEAR THE PREACHED WORD WITH SERIOUSNESS.

When Moses had delivered the divine testimony to the children of Israel, he said, "Set your hearts unto all the words which I testify among you this day. . . . for it is not a vain thing, because it is your life." Deut. xxxii, 46. The Apostle tells the Hebrews, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii, 1. A serious mind should be cultivated previous to going to the house of God. Is the word of God your life? Consider how you listen, when a Physician speaks to you about your own health, or about the health of your children, or beloved friends; how carefully you notice and follow his directions. If any great worldly advantage is mentioned as to be attained, how you listen to the account! how it dwells on your mind, and you think of it over and over again, and love to talk about it. So seriously and earnestly should you listen to the word of God, eagerly attending, lest, to your personal and lasting injury, you lose any valuable direction. Your salvation is too serious a matter to be trifled with. Remember, that God is very serious in sending his ministers to you; they are, if faithful, very serious in prayer for you, and in entreaties with you; the Holy Spirit is very serious in pleading with you, and the work of your salvation is the most serious work in which you can possibly be engaged. Surely we should listen to God's word with a reverence and seriousness, equal to that with which we listen to the request and direction of our highest earthly superior! A pious minister said, "I find that an endeavor to maintain a serious mind on the sabbath, is greatly blessed. As means by God's blessing maintain a serious mind, so it in return, gives the same blessing to means."

Hear with Gladness. A readiness to hear is another important part of preparation. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Of the Bereans it is said, "They received the word with all readiness of mind. One cause of men's being given over to a spirit of delusion is, that they receive not the love of the truth. 2 Thess. ii, 10, 11. The first Christians received the word gladly. Acts ii, 41. A heart prepared

of the Lord, eagerly and gladly welcomes his gospel. Be willing to hear. It is the reluctance and backwardness of the natural heart to receive the humbling, holy, and sanctifying, though truly joyful doctrines of the gospel, that hinders its success. We are offended, and we cavil; we dislike, and we object to, the bread of life, after which we should hunger; and we turn away with disgust, from those waters after which we should thirst. How different the Bereans, who heard with all readiness! The late Mr. Richardson well observed on this point, "Persons stirred up to serious thinking about their souls, who were before ignorant of God and themselves, and unacquainted with the real nature of every Christian doctrine and duty, must, as new born babes, desire the sincere milk of the word, that they may grow thereby. What I have heard called 'a spirit of hearing,' unavoidably attends the revival of practical religion in all places. They must, they will seek that light and instruction of which they feel the want. To obtain it, they will break thro' every barrier, and cast aside prejudices against Dissenters, Methodists, and unauthorized teachers of every sect and name. Like persons dying of hunger, or parched with thirst, they will be ready to swallow the most homely, disgusting, and unwholesome food, and greedily drink water out of the dirtiest ditch. The life of the soul can no more be maintained without spiritual food, than animal life without eating and drinking." The direction, *Let every man be swift to hear*, is full of importance, and indicative of that state of mind which God delights to bless. Here is the best preparation for a cordial reception of the truth. O that such a readiness to hear may be largely granted to all professing Christians, and be met by a wise and full declaration of the unsearchable riches of Christ from all the ministers of his word! We see a beautiful example of such readiness in Cornelius's family; and O that congregations of hearers could say as he said, "Now are we all here present before God, to hear all things that are commanded thee of God." An old writer says, "It will appear that we esteem God's ordinance when we shall for the sake of it, neglect our profit, hazard our outward peace, seem careless of our credit, strain our purses, and part with all for it."—*Christian Hearer*.

THE NATURAL EQUALITY OF MANKIND CONSIDERED AS THE BASIS OF LOVE TO OUR NEIGHBOR.

Men, of whatever rank, kindred or tribe, are the offspring of the great parent of the universe. They were all created by the same Almighty being, and to him they are indebted for all the members and functions of their animal frames, and for those powers, capacities, and endowments, which render them superior to the clouds of the valley, and to the beasts of the forest. They derived their origin, too, as to their bodies, from the same physical principles, and from the same earthly parent. "Of the dust of the ground" the body of the first man was formed: and from Adam, the primogenitor of the human race, have descended all the generations of men which now exist or will hereafter exist till the close of time. This is equally true of the prince and of his subjects; of the monarch arrayed in purple, and seated on a throne, and of the beggar who is clothed in rags, and embraces a dunghill; of the proud nobleman, who boasts of a long line of illustrious ancestors, and of the obscure peasant, whose progenitors were unnoticed and unknown. All derived their origin from the dust, and all return to the dust again. This consideration, on which it is unnecessary to dwell, shows the reasonableness of union and affection among men, on the same grounds from which we conclude that brothers and sisters, belonging to the same family, ought to manifest a friendly affection for each other.

Men of all nations and ranks are equal in respect to the mechanism of their bodies, and the mental faculties with which they are endowed. Whether their bodies be rudely covered with the skins of beasts, or adorned with the splendors of royalty; whether they be exposed naked to the scorching heats and piercing colds, or arrayed in robes of silk and crimson—in their construction and symmetry, they equally bear the impress of infinite wisdom and omnipotence. The body of the meanest peasant, who earns his scanty subsistence, from day to day, by the sweat of his brow, is equally admirable, in the motions of its fingers, the structure of its limbs, and the connection and uses of its several functions, as the body of the mightiest and the proudest baron, who looks down upon him with contempt. The organs of vision comprise as many coats and humors, muscular fibres and lymphatic ducts, and form as delicate pictures upon the retina—the bones are equally numerous, and as accurately articulated—the muscles perform their functions with as great precision and facility—the lymphatic and absorbent vessels are as numerous and incessant in their operations—and the heart impels the blood through a thousand veins and arteries with as great a degree of rapidity and of purity, in the corporeal frame of a poor African slave, who is daily smarting under the lash of an unfeeling planter, as in the body of the Emperor of China, who sways his sceptre over half the inhabitants of the globe. All the external trappings which fascinate the vulgar eye, and by which the various ranks of mankind are distinguished, are merely adventitious, and have no necessary connection with the intrinsic dignity of man. They are part of the consequences of the depravity of our species; in most instances, they are the results of vanity, folly, pride, and frivolity; and they constitute no essential distinction between man and man; for a few paltry guineas would suffice to deck the son of a peasant with all the ornaments of a peer.

Men are also nearly on a level in respect to the mental faculties which they possess. Every man, however low his station in the present world, is endowed with a spiritual principle, which he received by "the inspiration of the Almighty," which is superior to all the mech-

anism and modifications of matter, and by which he is allied to beings of a superior order. The faculties of consciousness, perception, memory, conception, imagination, judgment, reasoning, and moral feeling, are common to men of all castes and nations. The power of recollecting the past, and of anticipating the future—of deducing conclusions from premises previously demonstrated—of representing to the mind objects and scenes which have long ceased to exist; of forming in the imagination new combinations of the objects of sense; of perceiving the qualities of moral actions, and distinguishing between right and wrong; of recognizing a supreme intelligent Agent in the movements of the universe; and of making perpetual advances in knowledge and felicity; faculties which distinguish man from all the other tribes which people the earth, air, or sea, are possessed by the dwarfish Laplander, and the untutored peasant, as well as by the ruler of kingdoms, the enlightened statesman, and the man of science. It is true, indeed, that there is a mighty difference among men, in the direction of these faculties, in the objects towards which they are directed, in the cultivation they have received, and in the degree of perfection to which they have attained. There are innumerable gradations in the improvement and the energies of intellect, from the narrow range of thought possessed by a Greenlander or an Esquimaux, to the sublime and expansive views of a Bacon or a Newton. But this difference depends more on the physical and moral circumstances in which they are placed, than on any intrinsic difference in the faculties themselves. Place the son of a Boor, or of a Laplander, in circumstances favorable to the development of his mental powers, and afford him the requisite means for directing and increasing their activity, and he will display powers of intelligence, equal to those which are to be found in the highest ranks of civilized life. A sound understanding, a correct judgment, vigor of mind, control over the irascible passions, and other mental endowments, (though destitute of polish) will as frequently be found in the lower walks of life, as in the elevated ranks of opulence and power.

The philosopher, however, as well as the man of rank, is apt to look down, with a contemptuous sneer, on the narrow conceptions of the husbandman, the mechanic, and the peasant; and is disposed to treat them as if they were an inferior species of intelligent beings. He does not always consider, that the profound and subtle speculations, which are dignified with the title of philosophy, are frequently of less importance to the progress of the human mind, and to the enjoyment of substantial comfort, than the deductions of common sense, and the dictates of a sound, though plain understanding; that they torment him with feelings, doubts, and perplexities, which sometimes shake the whole fabric of his knowledge, and lead him into labyrinth, out of which he can scarcely extricate his way; while the man of plain understanding, guided by a few certain and important points of truth, prosecutes the path of virtue with safety and success. For it may be considered as an established maxim, that the most interesting and salutary truths, connected with the happiness of man, are neither numerous nor difficult to be acquired, and are level to the comprehension of men of every nation, and of every rank. But however grovelling may be the affections, and however limited the intellectual views of the untutored ranks of society; they are capable of being trained to the knowledge and the practice of every thing which regards their present comfort, and their future happiness; and to devise and execute the means by which this object may be accomplished, is one way among many others, by which our love to mankind should be displayed and demonstrated. We have no reason to complain of the want of mental energy, or of the ignorance and folly of the lower orders of mankind, and to despise them on this account, while we sit in criminal apathy, and refuse to apply those means which are requisite to raise them from their state of moral and intellectual degradation.—*Dick's Philosophy of Religion*.

MAN BEFORE THE FALL.

We are told, in ancient story, of a statue, formed with such wonderful art, that, whenever it was visited by the rays of the rising sun, it gave forth, in honor of that luminary, the most melodious and ravishing sounds. In like manner, man was originally so constituted by skill divine, that, whenever he contemplated the rays of wisdom, power, and goodness, emanating from the great Sun of the moral system, the ardent emotions of his soul spontaneously burst forth in the most pure and exalted strains of adoration and praise. Such was the world, such was man at his creation. Even in the eye of the Creator, all was good; for wherever he turned, he saw only his own image, and heard nothing but his own praises. Love beamed from every countenance; harmony reigned in every breast, and flowed mellifluous from every tongue; and the grand chorus of praise, begun by raptured seraphs round the throne, and heard from heaven to earth, was re-echoed back from earth to heaven; and this blissful sound, loud as the archangel's trumpet, and sweet as the melody of his golden harp, rapidly spread, and was received from world to world, and floated, in gently undulating waves, even to the farthest bounds of creation.

Effects of the Fall.—To this primeval harmony man exhibits the lamentable contrast which followed, when sin untuned the tongues of angels, and changed their blissful songs of praise into the groans of wretchedness, the execrations of malignity, the blasphemies of impiety, and the ravings of despair. Storms and tempests, earthquakes and convulsions, fire from above and deluges from beneath, which destroyed the order of the natural world, proved that its baneful influence had reached our earth; and afforded a faint emblem of the jars and disorders which sin had introduced into the moral system. Man's corporeal part, that

lyre of a thousand strings, tuned by the finger of God himself, destined to last as long as the soul, and to be her instrument in offering up eternal praise, was, at one blow, shattered, unstrung, and almost irreparably ruined. His soul, all whose powers and faculties, like the chords of an Æolian harp, once harmoniously vibrated to every breath of the divine Spirit, and ever returned a sympathizing sound to the tones of kindness and love from a fellow-being, now became silent, and insensible to melody, or produced only the jarring and discordant notes of envy, malice, hatred, and revenge.—The mouth, filled with cursing and bitterness, was set against the heavens; the tongue was inflamed with the fire of hell. Every voice, instead of uniting in the song of "Glory to God in the highest," was now at variance with the voices around it, and in barbarous and dissonant strains sung praise to itself, or was employed in muttering sullen murmurs against the Most High—in venting slanders against fellow creatures—in celebrating and deifying some worthless idol, or in singing the triumphs of intemperance, dissipation, and excess. The noise of violence and cruelty was heard, mingled with the boasting of the oppressor and the cry of the oppressed, and the complaints of the wretched; while the shouts of embattled hosts, the crash of arms, the brazen clangor of trumpets, the shrieks of the wounded, the groans of the dying, and all the horrid din of war—together with the wailings of those whom it had rendered widows and orphans, overwhelmed and drowned every sound of benevolence, praise, and love. Such is the jargon which sin has introduced; such the discord which, from every quarter of our globe, has long ascended up into the ears of the Lord of Hosts.—*Payton*.

YOUTH'S DEPARTMENT.

From the New York Evangelist.
SCRIPTURE STORIES FOR CHILDREN.
The Prophet who was fed by the Ravens, and by a poor Widow.

There were many prophets,—that is, ministers of God's holy word, some of whom, by divine inspiration, foretold things which were to happen, who lived in the times of the different Kings. Elijah was one of the principal of these. He taught and prophesied in the reign of the wicked king and queen, Ahab and Jezebel.

There is a very remarkable history about him; which I will tell you. The people of Israel had forsaken and forgotten the great God, who had been so good to them; and they were so wicked and foolish as to worship idols, gods made by their own hands out of stocks and stones, which could not possibly do them good. And God was justly displeased with them for their ingratitude; and he sent Elijah, to bid them forsake their wickedness, and turn to him again, or else, he said he would chastise them. God never punishes any one for sin, without first warning him. He warns every man, by conscience, which tells us when we say or do what is wrong,—or by the Bible,—or by the voice of kind parents and friends,—or by the ministers of his holy word. O! if he were to punish us for our faults, we could not say, that he had not warned us; for he has very kindly and gently warned us; and that too, very many times.

But the people would not hearken to God's warning voice. They would not leave their idol gods; and they even sought to kill Elijah, because he had brought God's message to them, and told them the truth. Therefore to punish them, God did not send them any more rain or dew for a good while; that they might see that their idols could not help them, and that they might be brought to repent of their sins, and forsake them.

Sunshine and rain are among our greatest blessings. Both are the gifts of God. But too much, or too little rain, and too much or too little sunshine, are great afflictions. It must have been very dreadful to man and to beast, to have had no rain, and no dew.

In this time of trouble, God commanded Elijah to go out into the wilderness, far away from the people, and to take up his dwelling by a brook, that he mentioned to him. And Elijah went. No doubt, but he was very happy there, for God was with him. We may be happy in any place with the presence and blessing of the great God. Here, too, he had sweet seasons of communion with his Heavenly Father:

"The calm retreat, the silent shade,
With prayer and praise agree."

But there was no food in this wilderness, and the prophet would have died for want if God had not taken care of him. He bade the ravens, therefore, carry him bread and flesh in the morning, and bread and flesh in the evening. And though we should have thought, that they would have eaten it themselves, they did as God bade them. The creatures all do as God bids them. A fish of the sea, at Christ's command, brought money in its mouth and gave it to Peter. We see that the great God knows how, at all times to save his people from harm. And he will provide for them in seasons of greatest want and trouble. If he pleased, he could change the very stones of the field into bread.

How diligently ought we to pay attention to the command of the Savior: "Seek first the kingdom of God, and his righteousness, and all other things shall be added unto you."

But I have something else to mention about Elijah, which is well worthy to be remembered. After some time, the brook from which Elijah had drunk every day, dried up. But though the water failed, God's promise could not fail. He had said that he would take care of the prophet, and he did so in a wonderful manner. I will tell you how it was. God now bade him leave the wilderness, and go to a town which he mentioned to him. He told him that a widow who lived there, would provide for him, till there should be plenty in the land. And Elijah went. One should naturally have supposed that he would have found the widow with a

large stock of provision, that she was very wealthy, and could well afford to maintain the prophet. This, however, was very far from being the case. For when he came to the gate of the city, behold, the widow woman was there, gathering sticks; and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink."

We should be very thankful for the many blessings which God has given us, since we see that some of the best of his servants have been brought so low, that they have been obliged to beg for a draught of water. The Lord Jesus has said, that a cup of cold water given to his disciples for his sake, shall by no means lose its reward. And as she was going to fetch the water, Elijah called to her and said: "Bring me, I pray thee, a morsel of bread in thine hand." And she said: "As the Lord thy God liveth I have not a cake, but only a handful of meal in a barrel, and a little oil in a cruse, and behold I am gathering a few sticks, that I may go in and dress it for me and my son, that we may eat it and die."

O how dreadful was the state of the country! God, in righteous displeasure, had withheld his rain, and his dew; and the earth would yield no grass and no fruit. Oh what hath sin done! It made the heavens as brass, and the earth as iron. All the power in the world could not bring down one drop of rain from the clouds. Sin has slain all the human race, from the beginning of time. All the diseases and miseries which are in the world, are the consequences of sin.

Well, when Elijah heard the real circumstances of the widow, still he bade her bring him some water and a cake. And he told her that he had a message to her from the God of Israel. And it was this: "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

She went immediately, and did as the prophet bade her. Though she had but a little oil, and a handful of meal, she cheerfully gave a part of it to the prophet of the Lord. If we have but little, the Lord gave it to us; and the way to make it spend well, is to give part of it to God, if he should call for it.—The poor widow found it to be so: for the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

We see that faith in God's word, always leads to obedience, which is always attended with a blessing. The poor widow believed the word of the Lord, and gave a part of her handful of meal to the prophet. And the Lord preserved her, and her child, and fed them by miracle. We learn, from this wonderful history, that nothing is too hard for the Lord. He turned the water into wine. When he sent his disciples out without provision or money, he took care of them. When they came back he said unto them, "Lacked ye any thing?" And they said, "Nothing." Oh Yes, God is indeed able to do exceeding abundantly beyond all we can ask, or even think. If we feel as we ought, we shall always be concerned to do good to the poor and needy, and to help them in their afflictions. He who has very many blessings, and who seeth his fellow creatures in want, and shutteth up the bowels of his compassion from them, how dwelleth the love of God in him? For he who loveth God, loveth his brother also.

The great God regards any kindness shown to his poor servants, as shown to himself. And at the great judgment day, he has assured us, that he will say to those who have loved and served him, and relieved his afflicted people; "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

Elijah lived to see better days; and the great God who loved him, sent a chariot and horses, shining with the brilliancy of fire, to take him to heaven without dying. Before Christ, 896.

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WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

DR. D. S. DODGE,

Has removed from Fairfield to this city, and taken the office in Prospect Street, recently occupied by Dr. Cogswell, deceased.

REFERENCES.

His Excellency Gov. Tomlinson, } Fairfield.
Hon. Roger M. Sherman, }
Isaac Bronson, Esq. }
Professor Silliman, } New-Haven.
Eli Ives, M. D. }
Jonathan Knight, M. D. }
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